A LIGHT VNTO THE VNLEARNED: OR, THE PRINCIPLES OF THE DOCTRINE OF CHRIST.

Set downe moſt briefely, for the uſe of yong and ignorant Perſons.

To be learned and remembred, at all times: but ſpecially, when they would come to the holy Communion.

Divided into eight Sections.



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TO THE CHRISTIAN READER.

I Propound (Christian Reader) in this most briefe Treatise, the principall Grounds of our Religion, in the most compendious manner. The cause of my brevitie is this: There be many poore servants and labourers; many that are of trades and manuall Sciences; many aged Persons of weake and decaied memories: Of these, some never learned so much as to reade, some very little, and the most of them have, or will have, small leisure to learne long discourses: the world, or other vanities, taking up their thoughts and cares. Yet all these have immortall soules, to remaine after a few daies, in eternall ioyes, or in endlesse paines. Of these care must be had: and the rather, because many of them have little care of themselues. To these, the longest tractates being displeasing, I direct the shortest. For, better a little well learned, then a great deale not learned at all. In which, I comprehend much matter in few words: and draw together, into the narrowest

ſpace, thoſe things, which I iudged moſt needfull for them to know vnto ſalvation. I haue confirmed the ſame in the margent with proofes of Scripture, ſelected out of many which might be produced: and for their greater eaſe and benefit, I haue expreſſed the words themſelues; and where needs is, as the ſtreightneſſe of roome would permit, explained them: that they may ſee herein, not man teaching them, but God. If they would take a little paines, to learne theſe few points without booke, they might haue matter of good meditation, when they are about their workes, and trauailing in worldly affaires: and ſo their earthly dealings ſhould be more bleſſed. Alſo, they may receiue greater profite by the Scriptures they reade, and Sermons they heare, when they know to what head or ground of Doctrine, to referre that which is deliuered. And may by this meanes come better prepared to the Lords Table. Wherefore, I earneſtly exhort them, as from my heart deſiring their ſalvation, to retaine the grounds of heavenly Doctrine in perfect memorie: to labour to haue their hearts affected therewith: and to manifeſt their knowledge by an holy converſation. That liuing vertuouſly, they may die comfortably: and after this ſhort and vncertaine life is ended, come to bleſſed immortalitie.

Fran: Inman.

THE PRINCIPLES of the DOCTRINE of CHRIST, set downe most briefely.

Sect. 1.

GOD is a [1] Spiritual * Essence, [2] infinite and [3] Almightie, [4] most Wise and [5] most Holy, [6] most Mercifull and [7] most Iust.

The Godhead is distingui-

* *This word,* essence, *signifieth a being. God is the first and chiefest being. He saith.* Exod. 3.14. I am: *implying his selfe-being. And he giveth being to all other things.*

[1] Ioh. 4. 24. God is a Spirit.

[2] Psal. 90. verse 2. From everlasting to everlasting thou art.

[3] Gen. 17. 1. I am the Almighty God. [4] Psal. 147. 5. His understanding is infinite. [5] Isa. 6. 3. Holy, holy, holy is the Lord of hosts. [6] 2. Cor. 1. 3. The Father of mercies. [7] Psal. 11. 7. The righteous Lord loveth justice.

shed into [1] three divine Persons: the Father, who is of himselfe; the Sonne, who is of the Father; the holy Ghost, who is of them both.

All these three are one, and the same God.

[1] 1. Ioh. 5. 7. There are three that beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one.

Sect. 2.

This God; the Father, the Son, the holy Ghost; [2] created all things: things invisible, as Angels; and visible, as Men, and other creatures. And he gouerneth them all.

[2] Nehem. 9. 6. Thou hast made heauen, the heauen of heauens with all their hoste, the earth and all things that are therein, the seas and all that is therein; and thou preseruest them all.

Sect. 3.

God created our first parents in [3] blessed estate. *He adorned their soules with wisedome, and righteousnesse: their bodies with beautie, and glorie: and both with immortalitie, and dominion over other creatures.*

But by the [4] inticement of the

[3] Gen. 1. 27. God created man in his owne image. *Man resembled his Creator in excellent gifts: in soule, in body, in both.*

[4] Gen. 3. 4, 5. The serpent said unto the woman, yee shall not dye the death. —— Yee shall be as Gods ——

the Divell, they [1] fell willingly from God, and [2] wee, their posterity, fel with them. Hereby, our whole nature is corrupted, and inclined to all evil. Whereupon wee are [3] subject to eternall miserie: beginning in this life, in manifold calamities: and continuing after this life, in unquenchable fire.

Sect. 4.

[4] To redeeme us out of this miserie, and to bring us againe to felicitie, God hath given to us a Sauiour: His Sonne, Iesus Christ.

Christ consisteth of [5] two natures: a divine nature, whereby he is perfect God: and an humane nature, whereby he is perfect man.

[1] Gen. 3. 6. When the woman saw, that the tree was —— to be desired to make one wise, (*to wit, in her seduced iudgement*) shee tooke of the fruite thereof, and did eate, and gaue also vnto her husband ——

[2] Rom. 5. 19. By the disobedience of one man, many were made sinners. *This man was* Adam, *our first parent: his posteritie, who are many, which issue by generation from him, are made sinners by imputation of his sinne.*

[3] Deut. 27. 26. and Gal. 3. 10. Cursed is every one that continueth not in al things which are written in the booke of the law, to doe them. *The curse of God containeth all troubles of this life; and torments of the next.*

[4] Gal. 4. 4, 5. God sent forth his Sonne —— made vnder the law: to redeeme them that were vnder the law. [5] Ioh. 1. 14. The word was made flesh. *That is, the Sonne of God was made man: and so is, both the Sonne of God, and the Sonne of man.*

That being God, he might be able to beare the punishment due to us: and might make the obedience of his manhood of infinite value. And being man, sinne might be punished in that nature which sinned; and in the same, the righteousnesse of the law might be fulfilled.

He hath three offices: Hee is a [1] Priest, a [2] Propher, and a [3] King.

He is a Priest, to make satisfaction & intercession for us.

Hee maketh satisfaction, by [4] suffering the punishment of our sinnes: and by [5] fulfilling, on our behalfe, all the righteousnesse of the law.

He maketh intercession, by [6] intreating God the Father to accept his satisfaction for us.

[1] Heb.5.5. God glorified Christ, to bee made an high Priest.

[2] Luk.7.16. A great Propher is risen up among us.

[3] Luk.1.33. He shall reigne for ever, over the house of Iacob. *That is, over the whole Church of God: which was first confined within Iacobs familie: and now into it all beleevers are adopted.*

[4] 1.Pet.2.24. His owne selfe bare our sinnes, in his owne body, on the tree.

[5] Rom.5.19. By the obedience of one, shall many be made righteous. *This one is Christ: the whole multitude of beleevers in him, are made righteous, by imputation of his righteousnesse.*

[6] Heb.9.24. Christ is entred into heauen, to appeare in the presence of God for us, *His appearing hath the force of an intreating.*

He is a Prophet, [1] to teach us the will of God; and the meanes of ſalvation.

He is a King, to governe us: and to [2] keepe us in the way of ſalvation.

Sect. 5.

Of this Saviour, and of his ſalvation, we are [3] partakers by faith in him.

Faith is a ſpeciall grace of God, whereby wee [4] apply Chriſt to our ſelues: and are [5] aſſured, through his merits, of our eternall ſalvation.

Sect. 6.

They which beleeue in Chriſt, are [6] iuſtified, and [7] ſanctified: and therefore endeavour to be [8] plentifull in all good workes.

[1] Ioh. 15. 15. All things that I haue heard of my Father, I haue made knowne unto you.

[2] Ioh. 10. 28. My ſheepe ſhal never periſh: none ſhall pluck thē out of my hand.

[3] Ioh. 3. 36. He that beleeueth on the Sonne, hath everlaſting life.

[4] Ioh. 1. 12. To as many as received him, he gave power to become the ſons of God: even to thē that beleeue on his name. *Here, the receiving of Chriſt, is the ſame with beleeving on Chriſt. Therefore when hee is beleeved on, he is received.*

[5] 1. Ioh. 5. 13. Theſe things haue I written unto you, that beleeue on the name of the Son of God, that yee may know, that yee haue eternall life.

[6] Act. 13. 39. By him all that beleeue, are juſtified.

[7] Act. 15. 9. By faith our hearts are purified.

[8] Ioh. 15. 5. He that abideth in me —— bringeth foorth much fruite.

Sect. 7.

We must be carefull to use all good means, that faith may be wrought, and increased in us.

The principall meanes are three: the hearing of the word of God, the receiving of the Sacraments, and Prayer.

Wee must heare the word of God with [1] diligent attention: and keepe it in our hearts by [2] continuall meditation.

The Sacraments are holy [3] signes and seales, by which God declareth and sealeth, for the satisfaction of Christ, remission of sinnes, and life everlasting, to every beleever.

There be two Sacraments: Baptisme, and the Lords Supper.

Baptisme is a Sacrament, where-

[1] Act. 16. 14. The Lord opened the heart of Lydia, that shee attended unto the things which were spoken.

[2] Psa. 1, 1, 2. Blessed is the man that ——— doth meditate in the law of the Lord, day and night.

[3] Rom. 4. 11. Abraham received the signe of circumcision, a seale of the righteousnes of faith. *As circumcision was a signe of the Covenant of Grace, and a seale to assure the beleevers the remission of sinnes: so are the other Sacraments.*

whereby is sealed to us, our [1] receiving into the Covenant of Grace, our [2] ingrafting into Christ, and our [3] regeneration by the holy Ghost.

The Lords Supper is a Sacrament, whereby is sealed to us, the continuance and increasing of the benefits confirmed by Baptisme. *Namely, our remaining in the Covenant of Grace: our further ingrafting into Christ, and regeneration by his Spirit: and so our neerer union and communion with him.*

Foure things are required to the receiving of the Lords Supper. Knowledge of the Grounds of Religion: [4] Faith in Christ: Repentance for our sinnes: Charitie to our neighbours.

Prayer is an [5] earnest desire of a [6] converted heart to God, accor-

[1] *Circumcision sealed to the people of Israel, that God for the merit of the promised seede would bee their God and Baptisme, succeeding that Sacrament, sealeth the same to us.*

[2] Gal. 3. 27. As many as haue beene baptized into Christ, haue put on Christ.

[3] Tit. 3. 5. God saued us, by the washing of regeneration, and renewing of the holy Ghost.

[4] Exod. 12. The posts of every mans house were sprinkled with the blood of the Paschall Lambe: So *every man must haue the satisfaction of Christ, by faith imputed to himselfe: This faith must shew it selfe in the fruits thereof.*

[5] Psal. 143. 6. My soule thirsteth after thee, as a thirsty land.

[6] Prou. 28. 9. He that turneth away his eare from hearing the law, euen his prayer is abomination.

according to his[1] will, in the [2] name of Christ, with [3] confidence to be heard.

[1] 1. Ioh. 5. 14. If wee aske any thing according to his will, he heareth us.
[2] Ioh. 16 26. Ye shall aske in my name.
[3] Mark. 11. 24. What things soever ye desire when ye pray, beleeue that ye receiue them.

Sect. 8.

Having declared the estate of man in this life; what it was in his innocencie, and what it hath beene since his fall; both by nature, and by grace: I will also shew his estate after this life.

THE estate of the dead is this. The soules of the godly are in heauen, in [4] blessed rest: [5] praising God; and [6] desiring their perfect felicitie.

The soules of the wicked are [7] imprisoned in hell: feeling the [8] horrour thereof;

[4] Rev. 14 13. Blessed are the dead which die in the Lord —— that they may rest from there labours.
[5] Rev. 7. 9, 10. A great multitude —— stood before the throne —— and cryed —Salvation to our God —— and unto the Lambe.
[6] Rev. 6. 9, 10. The soules of them that were slaine for the Word of God —— cried —— How long, Lord —— doest thou not judge & avenge our blood. ——
[7] 1. Pet. 3. 19, 20. The spirits, which were disobedient in the daies of Noah, are in prison: *So are the soules of all that haue died in their sinnes.*
[8] Luk. 16. 23, 24. The rich man in hell, being in torments, cried, I am tormented in this flame.

dread-

dreadfull expectation of the ful measure of their torments.

Thus both remaine till the last judgement. Then, the dead shall [1] rise, with their [2] own bodies. The living shall be [3] changed. And all shal [4] appeare before Christ: and be judged according to their workes.

After which, the godly shall [5] inherite the kingdome of heauen. They shall haue [6] ful communion with Christ: and with the Father, and the holy Ghost. There soules shall be indued with the, perfect knowledge, and loue of God. Their bodies shall bee [8] like the glorious body of Christ. And all shall haue [9] fulnesse of ioy, for ever.

[1] Ioh. 5. 28, 29. All that are in the graues —— shal come forth. [2] Iob 19. 26, 27. In my flesh shall I see God: —— Mine eyes shall behold him. —— [3] 1. Cor. 15. 51. Wee shall not all sleepe: but wee shall all bee changed. [4] 2. Cor. 5. 10. Wee must all appeare before the judgement seat of Christ: that every one may receiue —— according to that hee hath done. —— [5] Math. 25. 34. Come yee blessed —— inherite the kingdome prepared for you —— *Then, they shall bee Kings.* [6] Rev. 21. 3. God will dwell with men. [7] 1. Cor. 13. 12. We shall see face to face. *Evidently and clearely.*

The morall law, now impossible to our fallen nature, shall then be perfectly fulfilled. [8] Phil. 3. 21. Christ will change our vile body, that it may bee fashioned like unto his glorious body. [9] Psal. 16, 11. In thy presence is fulnesse of joy.

But

But the wicked shall be
cast [1] from God: into [2] ex-
treame darkenesse, and [3] utter
confusion; tormented in soule
and body, in a [4] lake burning
with fire and brimstone, for
[5] ever.

[1] Luk. 13. 27. Depart from me all yee workers of iniquitie.
[2] Iude vers. 13. The blacknesse of darkenesse, *The greatest and thickest darkenesse.*
[3] Dan. 12. 2. Shame and everlasting contempt.
[4] Rev. 21. 8. The fearefull, and unbeleeving, and abhominable ——shall haue there part in the lake which burneth with fire and brimstone. [5] Math. 25. 46. They shall goe into everlasting punishment.

FINIS.